7: Roscoe M-5 (1919-1920) 1924
FO42 Rundi FO42

567 kind of service. They could not be sold and might leave service and marry when they wished.

(3) Slaves who had been purchased or captured during wars or raids. These were also women and were seldom sold; when once a slave entered a family she remained there for life. Such slaves were often taken by their owners to wife, and their sons were regarded as legitimate and might inherit property.

CHAPTER XXXI

MARRIAGE, ILLNESS, AND DEATH

Forbidden relationships—initiation—arranging marriages—marriage ceremonies—taking home a bride—polygamy—entertainment of visitors—treatment of illness—death—burial—mourning—the heir—the widows

582 MARRIAGE between the descendants of a brother and sister was forbidden until they reached the fourth generation, that is, the great-grandchildren of a brother and sister might marry.

[881] There were no initiation ceremonies, but before the sons of princes or chiefs were considered to be of marriageable age, they had to prove that they were capable of settling some quarrel or lawsuit between men. The chief instruction given
● [869] to a youth was how to manage cattle, but he was also taught to cultivate the land.

584 Infant betrothals were common, and the parents of a boy might agree with those of a baby girl for their children to marry when of a suitable age. The boy's parents gave the others a cow as a pledge of the betrothal, and as long as they kept the cow the engagement was binding. If, however, the parents of the girl discovered any cause for breaking the pledge, they returned the cow with a message that the engagement was at an end. When a boy thus engaged came to a reasonable age, he was told of the arrangement and took presents of beer to his prospective father-in-law. When a boy

9:Maquet E-5 (1949-1951)1961 FO42 Rundi FO42

Boys from Twelve To
883 fifteen were in charge of cattle herds and were absent for several
[224] days and nights from the compound. They also hunted with their fathers.

Even before puberty, some socialization processes took place
869 outside of the nuclear or polygamous family. Mythological tales about the material world, the origin of man and animal species, the arrival of the Tutsi in Ruanda, beliefs concerning *Imana*, the spirits of the dead and other beings from the invisible world, the history of the kings of Ruanda, of the military conquests, folk-lore and poems about cattle, and stories of the ancestors and the lineage
[603] heroes were transmitted to the younger generation by the grand-
867 father. He was also the main agent of education in the modes of behaviour indicating what was to be done and what was to be avoided in order to gain social approval.

882 Between puberty and marriage the further education of Tutsi boys took place at the court of a chief or of the king. Hutu stayed
[868] in the paternal compound, mastering the different techniques of
[869] cultivation and also the attitude and abilities necessary for them to be appreciated by the lord. Sometimes the young man replaced his father in the service of the lord.

595 What has been said in this section up to now applied equally to each compound of the polygynous family. Children of different wives were not brought up together. In each compound the mother had a role very similar to that of the mother in a nuclear family. There was no head-wife. Usually one was preferred by the husband (*inkundwakazi*, the favourite one), but because of her qualities (obedience, tidiness, beauty, &c.), and not because she
[428] was the first married. But the fact that the eldest son of the first wife often succeeded to the father, gave her a particular importance and respect by the others because, after the husband's death, all of them would probably be dependent on her eldest son.

595 The mutual behaviour of wives and their children has been
593 mentioned before. It may be summarized as: respect to the favour-
183 ite wife and the first wife, and good 'fraternal' relations between all the wives and the children. This was the ideal behaviour which was often overtly maintained as long as the husband was living. But
[152] according to all our informants, the modal and covert behaviour was jealousy and hatred. A polygynous family was often designated by the word *amshali*, whose root *ishyali* means jealousy, and
000 one wife used to refer to another as her *mukeba*, rival. In these